HVMILITIE, THE SAINTS LIVERIE;

OR,

THE HABIT OF HVMILITIE, THE GRACE OF GRACES:

Fetched out of the Wardrobe of SAINT PAVL.

As it was deliuered (for Substance) in two Sermons at *Blacke-Fryers* in *London*, the one, *September* 22. the other, *October* 6. 1624.

By DANIEL CAVVDREY Minister of the Word of God, at little *Ilford* in *Essex*.

Iam. 4. 6.

God resists the proud, but gives Grace to the humble.

August. de Temp. Ser 213.

Humiliare vt exalteris, ne exaltatus humilieris: quia tanto eris apud Deum pretiosior, quanto fueris ante oculos tuos vilior.

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TO THE RIGHT WORSHIPFVLL AND THRICE VVORTHY

Sir *Thomas Fanſhawe* Knight, the Kings Maieſties Coroner, and Attourney in the Court of Kings Bench; Surueyor Generall of all the Princes his Highnes Lands and poſſeſſions, and one of the Commiſſioners of his Reuennues, all honour and happineſſe.

RIGHT VVORSHIPFVLL,

Neuer yet was ſo far in loue with the iſſue of my owne braine, that I durſt ſuffer (much leſſe offer) it to the publick view. Neither did I euer thinke ought of mine, worthy of the light. What approbation I found, (why ſhould I deny, I haue found approbati-

on?) of my poore endeuours, from others, especially from your selfe, I tooke for friendly wel-wishing encouragements, not for certaine acclamations of any more than ordinary merit. I know men, (Wise men especially) vse to applaud, what they doe not in true Iudgement acknowledge excellent, to excite endeuour to that excellence which they gladly would applaud. Adde to this the consideration of the times whereinto we are fallen; partly accurately iudicious, partly vncharitably censorious. The one likes nothing not exquisite, not sublimated, the other nothing at all. This my late-borne off-spring, was by mee determin'd and condemn'd to the same obscuritie with other its fellowes. So farre was I from teaching it the way to the Presse, that it could scarce obtaine leaue to the Pulpit; especially in the presence of so vnderstanding an Audience. At the best, I committed it (as Moses Mother did him, in an Arke of bulrushes) to the mercy of the waters, (people are waters in Scripture phrase) and stood aside (as Miriam Moses sister) to see what would become of it. Since which time, that God, who hath (as I hope) design'd it, to some greater good of his Church,

Exod. 2.

Apoc. 17. 15.

(as

(*as he did him*) *hath prouided some friends* (*like another* Pharoahs *daughter*) *to vndertake for the life and enlargement of it. These haue perswaded me, almost to loue mine owne, at least to take vpon me, as the parent of it* (*so was* Moses *by the prouidence of God, brought to his owne mother to Nurse*) *to nurse it, and being growne to this stature, that now you see, to present it backe againe, to them that vndertooke for it. Such, and so extraordinary hath beene their approbation of it: (At their perill be it, if they flatter) such their importunity for it, that I haue condescended both to approue of their iudgements, and to yeeld to their requests. For what should I doe in these streights? To deny their Iudgements, were in mee rash and vncharitable. To repulse their requests (for the life of my owne) were cruell and vnmercifull. To doe either, were to runne a-crosse to that doctrine which I taught it to speake, and to shew my selfe proud, while I desire to teach others to be humble. It is not Humility, but selfe-conceited arrogance, to prefer our owne single, partiall, opinion, (whether of our good, or euill) to the ioynt conspiring iudgment, of many truly iudicious. As well too low*

as too high a valuation of our owne, if affected, cannot auoid suspition (at least) of vaineglory. To deny, or purpose to set an edge vpon importunity; to giue backe, to fetch a greater rise of glory, (as I call it after) an Artificiall kinde of Humility; is to affect the praise of Humility, in the subuersion of Humilitie, as that Father speakes. Thus haue you the reason of this present publication, but not all. I was very willing to make a vertue of Necessitie; and to take the opportunity of this their Importunity, to testifie to the world, my many obligations to your worthy selfe, to whom (next to God and his Church) I owe my selfe, and what I am. If I haue obtained any fauour from God, to winne any fauour from men in my poore seruices of his Church, I must (and doe) thankfully acknowledge it, to haue beene deriued to mee from your enheartening encouragements, your encouraging countenance. To whom then (that I may giue a reason of my present dedication) to whom are my First-fruits more deseruedly due, than to him, that may iustly challenge the whole crop? as hauing beene, and still being, the strongest encouragement of my poore labours, vpon earth. Besides all

Appetere de humilitate laudem, humilitatis non est virtus, sed subuersio. Bern in Cantic. serm. 16.

all this, The very Subiect of my discourse in the sequell, seemes to send mee to your patronage: In whom parentage, wealth, learning, wisdome, honour, haue all met with humility. How many are puffed vp with one of these? Hee's more than a man, that outstands the last. Rara virtus humilitas honorata. *The world hath taken notice of your worths, and cannot but say, Honour hath followed you, not you it. The body of honour is vertue and meritorious deseruings; the soule of it is Humility; Whosoeuer rises without the one, or stands without the other, embraces but the shadow of a shadow: may be notable or notorious, cannot bee truly Noble. Go you on (Worthy Sir) to honor God (who hath honoured you) with your honour, with Religion, with true humilitie, and (I dare be your Prophet) that God of all honor and glory, shall adde more honour to your head, a good measure pressed down, in this life; shaken together and running ouer in that other. Such shall be the daily deuotions of*

From my little Zoar this 12. of Nouemb. 1624.

Your Worships humbly deuoted,

Daniel Cawdrey.

Errata.

Page 8. *line* 7. *for* ? *p.* 15. *l.* 16. abhorre *for* abhore. *p.* 22. *l.* 13. weare *for* were. *p.* 25. *l.* 20. Sunne *for* Lunne. *p.* 31. *l.* 24. or *for* as. *Ibid l.* 26. *put in*, In ( ) *p.* 44. *l.* 18. defends *for* respects. *pag.* 47. *l.* 13. in *for* to. *p.* 51. *l.* 9. name *for* man.

HVMILITIE,
The SAINTS Liuerie.

OR,
THE HABIT OF humilitie, the Grace of GRACES.

COLOS. 3. 12.

Put on——humblenesse of minde.

THE whole familie of Mankinde soiourning vpon the face of this earth, may bee differenced into two tribes; the seruants of God, the God of heauen; and the seruants of Satan, the God of this world; or as Saint *Iohn* termes them in other names, [a] *the children of God, and the children of the Diuell.* These two, as they differ in-

[a] 1 Ioh. 3. 10.

wardly in their internall qualifications: so outwardly, by their externall habit; as the seruants of Great men by their liueries; or the children of Nobles by their apparrell. Both these are implyed by our Apostle in this Chapter: The one, vnder the Metaphor of *putting off*, (as intending some change of condition) in the 8 verse, *Put off all these, anger, wrath, &c.* The other, by *Putting on*, in this verse; *Put on (as the elect of God, &c.)* A new Master, a new liuerie; A new Father, a new garment: As *Ioseph* changed his apparell when he came into the seruice of *Pharoah:* And the prodigall sonne, had the best robe fetcht forth and put vpon him, after his returne to his Father. This robe, for the matter of it, is made of that *fine white linnen which is the righteousnesse*, or (as the [b] Greeke hath it) *the righteousnesses* of the Saints: both that innermost or in-side of *Iustification*, and this outermost or outside of *Sanctification*, *Put on as holy*, saith our Text. This latter is *white* indeed for the ground; but otherwise parti-coloured, both for testification of more speciall loue (like that of [c] *Ioseph* giuen him by his Father *Iacob.*) *Put on as beloued*; and also for more noble and notable distinction (as the [d] Kings daughters of old were arrayed) *Put on as the elect of God.* All which was sung in a Parable, by that sweet singer of Israell, *Psal.* 45. 13. *The Kings daughter is all glorious within*; there's her Iustification: *her clothing is of wrought Gold*; there's her Sanctification: *with rayment of needle worke*, or as a former translation readeth it, *wrought about with diuers colours*, there's her

[b] Τὰ δικαιώματα Apoc. 19 8.

[c] Gen. 37 3.

[d] 2 Sam 13 18.

her royall diſtinction. Her outward conuerſation beeing ennameld with ſo many vertues, as ſo many colours, and embroydered with ſo many graces, as ſo many flowers of needle-worke. This is that garment, which our Apoſtle here exhorts his *Coloſsians* (and in them, vs) *to put on.* The ground-worke, for the generall, is nothing but the pure diſtinguiſhing white of *Sanctification:* the diuers colours are the diuers graces expreſſed in the life of euery true Chriſtian: [e] *For there is neither Greeke nor Iew, circumciſion, nor vncircumciſion, Barbarian, Scythian, bond, free,* but if hee once come to be the adopted ſonne of God, he muſt *Put on (as the elect of God, holy, and beloued) bowells of mercy, gentleneſſe, humbleneſſe of minde, &c.* But let him looke that he put it on indeed, and not in ſhew. For I muſt tell you; There is a ſubtle *Weauer,* call'd an *Hypocrite,* that weaues the ſpiders webbe, *Iob* 8.14. And a cunning *Dyer* call'd *Diſſimulation,* that will counterfeit both the faſhion, and the colour, ſo neere, that none but a iudicious Artiſt, that hath his [f] *wits exercised to diſcerne both good and euill,* ſhall bee able to aſſigne the true difference: To take a *Say* of all the particulars in the Text, would require more time, than is permitted me at this preſent: I haue therefore ſelected, as the middlemoſt, ſo the chiefeſt of the fiue, for my preſent examination, and your inſtruction: which if it be true, the reſt cannot be counterfeit, if it bee fained, the reſt cannot bee true: *Put on humbleneſſe of minde, or Humilitie:* Of which that wee may ſpeake

[e] Verſe 11.

[f] Heb. 5.14.

distinctly, wee purpose to doe two things.

ταπεινοφροσύνη.

Fitst, *Distinguish* it from all such things as are like it, from the choice of the word.

Secondly, *Define* it, or rather *describe* it from the full sense of the word.

1 Humilitie distinguished from,

For the distinction of it; *Qui bene distinguit, bene docet*; was the old rule; He that distinguishes well, teaches well. There are three things, if not in nature, yet in name, very like it, especially in the tongue, wherein the Apostle writ.

1 Abiection, ταπεινότης.

First, *Abiection*, (which the Greekes call ταπεινότης) an abiect or base disposition of minde, (*Stulta humilitas*, a foolish humilitie, as the schooles call it) whereby a man, either out of *ignorance* of his true worth, and abilities wherewith God hath enabled him, or out of a *sottish carelessnesse*, to improue them, or out of a *degenerate timorousnesse* to vse them, lets the gifts, whether of nature or grace, rust in obscurity, and yet pretends for his excuse, this colour of *Humilitie*. This is pusillanimitie, that vndervalues those endowments which he truly hath. To this purpose may that of the Psalmist be applied, [g] *Man beeing in honour* (for any excellencies of nature or grace) *& hauing no vnderstanding* (whether to know them or vse them) *is like to the beasts that perish*: and that of *Solomon*: [h] *Wherefore is there a price in the hand of a foole, to get wisedome, and he hath no heart?* either to know it, or vse it. True *Humilitie*, is modest, but not base; Neither ignorant, nor sloathfull, nor timorous: Not ignorant; the latter part of the word comes from a roote * which signifies

g Psal. 49. 20.

h Pro. 17. 16.

* φρονεῖν.

to

to be wiſe; *humbly-wiſe*, and *wiſely-humble*: Not ſlothfull, not timorous; as appeares by the diligent and courag'ous managing of thoſe imploiments, which it hath once vndertaken. It is not either preſumptuouſly too forward, or too modeſtly backward: The firſt occaſion manifeſts, it wanted neither wit nor will; onely it wanted a faire opportunity to ſet it ſelfe on worke. The difference then betweene *abiection* and *humility* is this; that the latter ariſes from the knowledge of a mans imperfections; the former from the ignorance (for themoſt part) of his perfections.

Secondly, *Humiliation*, ταπείνωσις in the Greeke: ſo I finde the word vſed, *Iames* 1. 10. *Let the rich (reioyce)* ἐν ταπεινώσει, in his *humiliation*, in that he is made low, in that he is humbled. *Humiliation* and *humility*, are neere in ſound, yet is there (at leaſt ſometime) a great deale of difference betweene an *humble* and an *humbled* man. For, 2. *Humiliation*, ταπείνωσις.

Firſt, there may be *humiliation*, without *humility*; As in *Pharoah*, God *humbled* him, and brought him on his knees, by ten ſeuerall iudgements, but could neuer make him truly *humble*: [i] As in *Ahab*, *Hee rent his clothes, and put ſackcloth vpon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly*: In ſo much, that God himſelfe takes notice of it, *Seeſt thou how Ahab humbleth himſelfe?* yet for all this was hee not *humble*; for in the next Chapter, he will goe vp to *Ramoth Gilead*, though God ſay no. Thus a poore man, a ſicke man, &c. may be proud, nowithſtanding his pouerty and affliction; His ſtomacke is broke, [i] 1 King. 21. 27. 29.

but not his heart; *Humbled* in body, not *humble* in mind. Still as enuious, as malicious against men: still as stubborne and stiffe-necked against God. *Humiliation*, without *humilitie*.

Secondly, there may bee *humility* without *humiliation*; I meane, without the present sense of any cause of *humiliation*: Thus a rich and wealthy man, liuing in abundance of prosperity, may be humble. Thus *Dauid* a King, in the midst of all his pleasures, still preserued his humilitie, both towards God and men: Certainly our blessed Sauiour was humble from his birth, before he had any cause of *humiliation*.

Thirdly, there may be *humiliation* with *humility*, and the one the cause of the other; and yet they differ in themselues, as heat from fire, or light from the Sunne. That proud King of *Babylon*, after seuen Winters had passed ouer his head, was *humble* as well as *humbled*, and [k] *Blessed the most High, and praised and honoured him that liueth for euer, &c.* Hence it is, that one and the same word in Hebrew, [l] signifies both *affliction*, the cause of *humiliation*, and *humility*, the effect or consequent of that *affliction*: As if this were the very end of humiliation, to worke humilitie. For it is supposed, that affliction will breake the strongest heart, and humble the loftiest stomack. Let patience haue her perfect worke, *Iames* 1. 4. What's that perfect worke of patience? *humility*, wrought by the patient enduring of affliction. I but touch vpon the application: Examine whether we be humble indeed, or only humbled.

k Dan. 4. 34.

l Psal. 9. 12. עניים *afflicted or humbled*

The

The hand and rod of God hath beene vpon thee, in thy goods, in thy good name, in thy ſeruants, in thy children, in thy wife, in thy owne perſon: Hath this made thee humble? hath it broken thy heart? made thee abhorre thy ſelfe in duſt and aſhes? made thee pliant and flexible to the commands and diſpoſition of God? Now humiliation hath had her perfect worke. But if ſtill as couetous, as ambitious, as luxurious, as obſtinate as before; thou haſt beene *humbled*, but art not *humble*: and ſo, as that Father ſpeakes of the *Romans*, [m] *Thou haſt loſt the profit of affliction; as being moſt miſerable, and yet remaining moſt wicked.*

Thirdly, *Formall-humility*; ταπεινολογία, in their phraſe: The Apoſtle hath not the very word, yet hath hee the ſubſtance of it in the former Chapter, in the laſt verſe; *which things* (ſaith he) *haue* (λόγον μὲν ἔχοντα σοφίας ἐν ταπεινοφροσύνῃ) [n] *a ſhew of wiſdome in humility*; As there is a *formall* knowledge, *Rom.* 2 20. and a *formall* Religion, 2 *Tim.* 3. 5. ſo is there a *formall humility*, which hath the colour, but not the ſubſtance of true humility: And this for diſtinctions ſake, is threefold.

[m] *Perdidiſtis vtilitatem calamitatis, miſerrimi factiesſis & peſſimi permaniſtis. Aug. de ciu. Dei. lib. 1. cap. 33.*

3. *Formall humilitie*, ταπεινολογία, *which is threefold.*

[n] *Coloſſ. 2. 23.*

Firſt, *Superſtitious humility*; of which the Apoſtle ſpeakes, *Col.* 2. 18. θέλων ἐν ταπεινοφροσύνῃ; *Voluntary humilitie*; or *being a voluntary in humilitie, and worſhipping of Angels, &c.* There were ſome, that thought it too much pride, or preſumption to goe immediately to God in their prayers (as the Fathers obſerue vpon the ſame place) and therefore, in *a ſhew of humilitie*, would vſe the

1. *Superſtitious.*

mediation

mediation and interceſſion of Angels: This the Apoſtle condemnes as voluntary worſhip, and ſuperſtitious humility. It is the very ground of the Romaniſts, for the like practiſe, let them quit themſelues as they can. It is not humilitie, but pride, to bee humble, lower than our command? If the King ſhould command a ſubiect to come directly to his owne perſon, and hee ſhould ſtill vſe the mediation of ſome other, would hee not iudge his grace and fauour contemned? God hath ſaid, ° *Call vpon mee in the time of trouble, and I will heare thee:* Not to doe as wee are commanded, argues contempt, and that ariſes from pride. This ouermuch modeſty was taxed in King *Ahaz*, *Iſaiah* 7. 11, 12, 13. *The Lord ſpake vnto Ahaz, ſaying, Aske thee a ſigne of the Lord thy God: aske it either in the depth, or in the height aboue: But Ahaz ſaid, I will not aske*, Why? *neither will I tempt the Lord.* What ſaith the Prophet of God to this? *Heare ye now, O houſe of Dauid: Is it a ſmall thing for you to weary men, but will you weary my God alſo?* or grieue men, but you will grieue my God alſo? as a former tranſlation reads it. It is no leſſe pride, not to aske, where God commands, than to aske where God forbids: Not to come to him when he cals, is as great an affront to his goodneſſe, as to come to him when he driues vs from him. No kinde of *will-worſhip* is pleaſing to God, let it bee neuer ſo *humble* in outward ſhew.

° Pſal. 50. 15.

2. *Hypocriticall.*

Secondly, *Hypocriticall humilitie*; hypocriſie is the Ape of all vertues, euen pride it ſelfe puts on

on the cloake of humilitie, leſt it might bee vilified in its owne clothes. This we may call *proud humility*; when a man humbles himſelfe to fetch glory out of humility; Humble onely in outward geſtures and complements when God and his heart tels him hee is inwardly proud & vaine-glorious. The Scribes and Phariſees *did all to be ſeene of men*, and yet made ſhew as if they deſired not to be ſeene. [p] They prayed in the corners of the ſtreets; Why in the ſtreets? but that they deſired to be ſeene; Why in the corners of the ſtreets? but that they would make men beleeue they deſired not to be ſeene. This was *Abſaloms* humility; [q] *Abſolom roſe vp early and ſtood beſide the way of the gate, &c. And it was ſo that when any man came nigh to him, to do him obeyſance, he put forth his hand, and tooke him and kiſſed him.* Wherefore was *Abſolom* thus *humble?* To purchaſe himſelfe applauſe from the people, and ſo to ſteale the hearts of the men of Iſrael; and in the end to aduance himſelfe into his fathers Throne. That man of ſinne ſtiles himſelfe *ſeruum ſeruorum*, a ſeruant of ſeruants, and by this very ſhadow of humility, exalts himſelfe aboue all that is called God. *He croucheth downe, and humbleth himſelfe, that the multitude of poore may fall into his ſtrong pawes*, (as one renders that place, *Pſal.* 10. 10.) Thus ſhall you haue a man ſhew himſelfe affable, and courteous, and officious, euen to admiration; Complement it to the ground, lay his hands vnder your feet, when his heart picks matter of vaine-glory out of this abaſement; becauſe he

p Matth. 6. 5.

q 2 Sam. 15. 2, 3, 4, 5, &c.

hath made others beleeue he is very *humble*, when he is indeed, very proud. True *humility* neuer desires to shew it selfe; because it intends to hide, not only other vertues, but aboue all it selfe: The difference briefly is but this. That true humility is like true *balme*, that stil, in water, sinkes to the bottome: The hypocritical or counterfeit, is like *oyle*, euer swimming on the top, to be seene of men.

3. *Artificiall.*

Thirdly, *Artificiall humility*; which we call an *humble pride*: When a man either denies those gifts and abilities which hee hath, or acknowledges those vices and infirmities which hee hath not; with intent to get more credit by the contradiction of others. As for example; A man of good learning and great knowledge, will say, I haue no learning, no knowledge: A rich man, I am poore: A beautifull person, I am deformed. This is nothing but pride masking vnder humility; For they desire others should crosse them, and double their praises, so much more, as they haue dispraised themselues. Which appeares by this; that if a man should second them, in acknowledgement of the truth of those discommendations; and say, It is true, you are an ignorant person, ill fauoured, beggarly, &c. hee should finde them incensed, and perhaps inraged against him. This is to put away glory with one hand, and pull it to vs with the other. As we may not arrogate those vertues which wee haue not; so nor deny those which we truly haue. As we may not deny those vices which we haue; so nor acknowledge those which we haue not. Both these

are

are iniurious to God, and our ſelues. *Solomon* well to this purpoſe, [1] *The lip of excellency doth not become a foole*, (ſimulation of good, doth not become a wicked man) *much leſſe doth lying beſeeme a worthy man*; either in diſſimulation of that good he hath, or ſimulation of that euill he hath not: True *humilitie* which concealeth vertues to conſerue them in their puritie; doth yet honeſtly and thankfully diſcouer them, when either the glory of God, or profit of others, commands. That *humility*, which is preiudicious, either to *verity* or *charitie*, is ſurely counterfeit and falſe. A man may not lie [f] for the glory of God, much leſſe for his owne glory. If wee can ſpeake all kinde of euill of our ſelues, and yet not endure that others ſhould ſay the ſame of vs; this is not humility, but pride and vaine-glory; as that Father wel obſerues. This argued the poore *Publicane* was truly *humble*, in that he could heare the *Phariſee* vilifying of him, *Not as this Publicane*; and was ſo farre from being incenſed, that he was more humbled, and did more auile himſelfe, *God be merciſull to me a ſinner*. Whereas on the contrary, If thou canſt ſpeake κατὰ τοῦτο κακῶν, an *Hyperbole* of euills of thy ſelfe, yet art inwardly vexed that thou haſt not an *Hyperbolicall* commendations from others, thou mockeſt thy ſelfe and the world, with a ſhew of *humility*, when it is nothing elſe but an *Artificiall* kinde of pride. And ſo we haue done with the firſt generall part; the diſtinction of humility from things that were like it. Now followes,

[1] Prou. 17.7.

[f] Iob 13.9.

Chryſoſt.

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2. Humility defined or described.

Secondly, *the definition of humilitie* from the sense and signification of the word. I finde diuers giuen by diuers Authors: First, that of S^t. *Bernard*, [t] *It is a vertue whereby a man, from the true knowledge of himselfe, is vile in his owne eyes.* Another of a iudicious Diuine of our owne, [u] *It is a vertue whereby a man thinkes better of another than himselfe:* A third of the Schooles, [x] *It is a vertue whereby the minde is confirmed or strengthened, that it be not inordinately lifted vp.* The two first are plaine, but not full: The last is full, but not plaine. Giue mee leaue from them all, and from the full sense of the word, to extract a more perfect, not *Logicall definition*, but *Theologicall description*; that wee may the better vnderstand what it is.

[t] De 12. grad humil.

[u] Master Perk.

[x] Aquin. 22. q. 161. ar. 1. c.

And thus I propound it: *Humility is a vertue of the minde or heart; whereby a man from the true knowledge of himselfe, submits himselfe to God or men, vpon all iust occasions.* For the better vnderstanding, let vs take this whole, into seuerall parts. They may be foure;

By the foure parts thereof.

First, *The true working cause of it*; that is, *The true knowledge of himselfe*; which knowledge is included in the latter part of the word, in the originall, which comes from φρονῶ, *to bee wise*; and expressed in our translation by the *minde*, humblenesse of minde.

Secondly, *The obiects of it*, which we make to be two, *God or Men*; implied at the least from the first part of the word (ταπεινὸς) *humble* or *low*, which is a word of relation, and imports something,

thing, in respect whereof, a thing is said to bee low.

Thirdly, *The degrees of it*, which are answerable to the acceptations of the word *minde* or *heart*.

Fourthly, *The kindes of it*, which arise from the nature of the thing it selfe in the composition of the word; for *Humilitie* is a vertue, and so an *habit*, which acts and exercises it selfe diuersly (as other vertues and habits doe) according to the time and oportunity, and therefore I adde in the last words, *vpon all iust occasions*. Of these in their order.

First, *The true working cause of it*, is the true *knowledge of a mans selfe*, and that not so much of his *perfections*, as of his wants and *imperfections*. The consideration of our perfections, makes vs for the most part proud; Knowledge (in this very kinde) puffeth vp, swelling vs beyond measure; vnlesse *Humilitie* be laid on as a weight to keepe vs downe. The search and inquirie, and vpon that, the knowledge of our defects, and our owne manifold imperfections, whether *naturall*, as any infirmitie of bodie; or *ciuill*, as pouertie, ignobilitie; or *morall*, as ignorance, vnbeliefe, &c. together with that masse of corruption and sinfulnesse of nature, whether originall or actuall; makes vs vile in our owne eyes, and lowly in the eyes of God and men. This knowledge is an *humbling* knowledge; and like the Peacocks black legges, serues to pull downe the traine of our pride. This γνῶθι σεαυτὸν is the very *Oracle* of God, *The cause of it.*

propounded as the first lesson to all them that desire to be humble. And therefore no maruaile men be so proud and vaineglorious: either they know not themselues, *Nemo in se sese tentat descendere, nemo*; or else they onely know their owne perfections, wherein perhaps they excell others. One knowes his learning, another his wit, a third his beautie, &c. and these they desire to know to a haires breadth: They are such and such, and they know it, as we say; In the meane time, they neither know, nor desire to know, how sinfull, (and so miserable) they are by nature: how much true and sauing knowledge of God they want: how full of infidelitie, pride, and all vnnaturall sinnes. Hereupon, they thinke, and say (as that Church of [y] Laodicea) *they are rich, and weede nothing, &c. and know not that they are wretched and miserable, and poore, and blinde, and naked.* It is not [z] possible therefore but an ignorant man, must be a proud man; as contrarily, it is not possible but a proud man, must be an ignorant man: for if he were wise, he would be *humble*. The more proud a man is, the lesse hee knowes himselfe, the more he knowes himselfe, the more humble. An ignorant man, may be *abiect* or *base*, but truly humble, he cānot be; for that arises from true knowledge.

y Apoc. 3. 17.

z Οὐκ ἔστιν ὑψηλόφρονα εἶναι μὴ ὄντα μωρόν. Chrys. Hom. 7. in Philip.

2 The Obiects of Humilitie.

Secondly, *The Obiects* come next to bee considered, where about this grace or vertue is exercised. That is two fold, God, or Men.

1 God.

First, *God*; The rule is, *Micah 6. 8. Walke humbly with thy God.* (For indeed humilitie is properly [a] the *subiection* and *submission* of a man to *God*; for

a Aquin. ibid ad 5.

for whose sake he humbles himself to man:) when a man hath seene himselfe, and is vile in his owne eyes; then immediately hee vilifies himselfe in the eyes of God. Now how doth *Humilitie*, or an humble man, behaue himselfe towards God? Consider him,

First, *In his immediate dealings with God*; when either hee speakes to God by prayer, or God to him, by his Word. When hee speakes to God, besides his humble gesture of bodie, thus commonly hee is affected; That hee is so amazed with the Maiestie of his God, that hee either thinkes himselfe very *vile* or very *nothing*. And thus he speakes; as *Abraham*, [b] *I haue begun to speake vnto my Lord, and I am but dust and ashes*; or as *Iob*, [c] *I abhore my selfe in dust and ashes*: or with *Agur*, beeing to speake vnto *Ithiel* and *Ucal*, [d] *Surely I am more brutish than any man, and haue not the vnderstanding of a man.* Thus that poore Publican stands afarre off, and dare not so much as lift vp his eyes to heauen, but strikes his brest, and sayes, *God bee mercifull to mee a sinner.* That penitent prodigall, after he came to himselfe, (to the true *knowledge* of himselfe) cryes out, *I am not worthy to bee called thy Sonne*; *make mee as one of thy hired seruants.* [e] *Nothing belongs to vs, but shame and confusion of face*, saies *Daniel*: [f] *Ezra* good man, falles vpon his knees, and spreads out his hands to the Lord his God, and saies, *O my God, I am ashamed, and blush to lift vp my face to thee my God; for our iniquities are increased, &c.* Thus doth hee vilifie and nullifie himselfe,

1 *When he speakes to God, or God to him.*

b Gen. 18.27.

c Iob 42.5,6.

d Pro. 30.2.

e Dan. 9 7,8.

f Ezra. 9.5,6.

ſelfe, when hee ſpeakes to God. How is hee affected when God ſpeakes to him? According to the nature of the words, ſo his diſpoſition varies. Doth hee heare a thundering voice of Iudgement? hee quakes and trembles; [g] *When I heard (the iudgements of God) my belly trembled, my lips ſhooke at the voice, rottenneſſe entred into my bones, and I trembled in my ſelfe that I might reſt in the day of trouble*, ſaies that Prophet. So God himſelfe conioines them; *Iſay 66.2. To him will I looke (ſaith the Lord) that is poore and of a contrite ſpirit, and trembleth at my word:* Of good *Iofiah* God teſtifies. [h] *Thy heart was tender, and thou haſt humbled thy ſelfe before mee, &c.* Doth he heare a ſoft voice of ſome gracious promiſes? He melts into kindneſſe; when God told *Dauid* he would build him an houſe, and eſtabliſh his Throne for euer, [i] *Then went King Dauid in, and ſate before the Lord, and ſaid, Who am I O Lord God, and what is my houſe that thou haſt brought me hitherto? And this was yet a ſmall thing in thy ſight, O Lord God: but thou haſt ſpoken alſo of thy ſeruants houſe for a great while to come, and is this the manner of man, O Lord God?* Laſtly, doth hee heare any command from God, hee preſently yeelds obedience; God ſaid vnto *Abraham*, get thee out of thy owne countrey, and from thy fathers houſe; [k] *And he obeyed, and went out, not knowing whither hee went.* It is enough to him, that God hath bid him goe. Nay a harder taske than this, was that of ſacrificing his Sonne; *Take thy only Son, Iſaack, whom thou loueſt, and goe and ſacrifice him, &c.* And he makes no more ſcruple to

g Habak.3.16.

h 2 King.22.19.

i 2 Sam.7.18 19.

k Heb.11.8.

to goe and doe it, than if he had beene bidden, to goe and sacrifice a beast: What made him thus obedient? His humilitie, *I am but dust and ashes.* Thus then an humble man demeanes himselfe in his dealings with God.

2. In his diuers conditions of life, how is he then? In affliction none more patient; either hee is like a sheepe dumbe before the shearer, so opens he not his mouth; [l] *I held my peace and said nothing, for it was thy doing*; or else thus hee speakes, [m] *It is the Lord, let him doe what seemes good in his owne eyes*; or [n] *I will beare the wrath of the Lord because I haue sinned against him.* In prosperitie, none more thankfull; [o] *O God of my Fathers, I am not worthy of the least of all thy mercies, and of all the truth, which thou hast shewed vnto thy seruant: for with my staffe I passed ouer this Iordan, and now I am become two bands*, saies holy and humble *Iacob.* [p] *Thou tookest* Dauid *thy seruant from the sheepefolds as hee was following the ewes great with young, thou tookest him, that he might feed* Iacob *thy people, and Israel thine inheritance*; saies *Dauid*, sitting on the Throne of Maiestie. True *Humilitie* is not ashamed to remember and acknowledge with all thankfulnesse, the meane beginnings, from which God hath raised it, to the height of wealth and honour. Those that race out the records and memorie of their poore parentage, or small and base beginnings in the world; are no lesse proud, than shamelesselie vnthankfull. And thus an *humble* man doth, or at least ought, to demeane himselfe to God.

2. *In Affliction or prosperitie.*

l Psal. 39. 9.

m 1 Sam. 3. 18.

n Micah 7. 9.

o Gen. 32. 9. 10.

p Psal. 78. 70.

2. *To men.*

1. *In opinion.*

Secondly, *To men:* Here he hath a double vse of his *humility*. In opinion, in practise.

First, in *opinion* and valuation of himselfe. The rule of his iudgment is that of the Apostle, [q] *In humblenesse of minde, let euery man thinke another better than himselfe*; For though hee bee not fallen out with himselfe, yet no man rates his worth at a lower price; Hee accounts it safest to iudge ill (where he best knowes, and may be best bold) of himselfe; And if hee bee made a prizer, he values himselfe lowest. Thus *Paul* of himselfe, [r] *I am the Chiefe of sinners*; If others be bad, I am worst: [s] *I am the least of the Apostles, not worthy to be called an Apostle*; euen to [t] *mee lesse than the least of all Saints*; If others bee good, I am the least amongst them. Thus that prodigall, *I am not worthy to be called a sonne*; much lesse to be a sonne: I am not worthy to be a seruant, not an hired seruant; make me but (as) one of them, as the least of them; for I am lesse than the least, and worse than the worst. And this censure is not fained, but reall and hearty; not out of modesty, but from the simplicity of his iudgement.

q Phil. 2. 3.

r 1 Tim. 1. 15.
s 1 Cor. 15. 9.
t Ephes. 3. 8.

Obiection.

But here may some man say, shall *David* thinke himselfe worse than *Saul? Simon Peter* himselfe worse than *Simon Magus?* Is not the [u] *Righteous better than his neighbour?* Doth not hee then belie himselfe, and disparage the Spirit of God, that thinkes himselfe worse than his vnrighteous neighbour? I answer,

u Prou. 12. 26.

Solution.

First, with the Schoolemen well: [x] There are two things considerable in euery man; That which

x *Vbi supra. ar. 3. c.*

which is Gods gift, and that pertaines to some perfection: and that which is a mans owne, and that is some defect or imperfection: The humble man considering some *perfection* in another, which is Gods, and some *imperfection* in himselfe, which is his owne; may, without either falshood or disparagement, thinke himselfe, in this point of the comparison, worser than another.

Secondly, an humble man is a charitable man: and thus he reasons out of charity; I see and obserue (as we easily obserue) anothers weakneſſe, and infirmities; I know not what secret perfections he hath: On the other side, the world sees my goodneſſe, or degrees of perfections; but it sees not (for I haue wit enough to hide) my weakneſſes, and secret imperfections; Out of this opinion of some secret good in another, and knowledge of some secret euill in himselfe; hee may and doth, without breach either of charity or verity, thinke another better than himselfe; himselfe worser than another.

Lastly, There are diuers circumstances, which make a sinne greater in one man than another; whether a sinne of the same kinde, or of seuerall natures and degrees. First, of the same kinde; As in that sinne of our first parents; *Hers* was greatest in one respect, *Adams* in another. Take another example; Three men commit one and the same sinne, suppose it be fornication or adultery; Let these three be, *Zimri*, *Elies* sonnes, and *Dauid*. *Zimries* was greatest in one respect, because with contempt, and in the face of authori-

ty: *Elies* ſonnes greateſt in other reſpects; of their perſons, as *Prieſts*, and therefore ſhould haue had more holineſſe; of the place, at the doore of the Tabernacle, and might haue required more reuerence. *Dauids* greateſt in other; as a King, and therefore more exemplary; as a Prophet, and ſo againſt greater knowledge; as aduanced from meane beginnings, and ſo againſt more goodneſſe and mercy, as *Nathan* tells him. So euery one of theſe conſidering the particular circumſtances of their ſinne, may truly ſay, *I am the chiefe of ſinners.* Thus in ſinnes of different degrees; ſuppoſe theſe to be, idolatry, and adultery: the idolatry in an Heathen, the adultery in a Chriſtian. Compare the ſinnes together, idolatry is greater than adultery; as being againſt God, more immediately; Compare the ſinners together, as the Heathen is idolatrous out of ignorance; the Chriſtian is adulterous out of knowledge and againſt conſcience; and there is no queſtion, but idolatry in an Heathen, is a leſſer ſinne, than adultery in a Chriſtian; And ſo the Chriſtian may truly thinke and ſay, that the Heathen is better than himſelfe: ſtill, the more circumſtances of aggrauation concurre, the greater is the ſinne; and the viler the repenting ſinner ſeemes in his owne iudgement. Let no man therefore ſtand vpon his compariſons, I am as good a man as thou: much leſſe vpon his diſpariſons, as that *Phariſee*, I am not as other men, not as this *Publicane*. Thou art not indeed, *O Phariſee*, as other men, nor as that *Publicane*, for thou art

art worse; euen for this thou art worse, because thou thinkest, and sayest thou art better. A proud *Pharisee*, is worse than an humble *Publicane*. I conclude it then; A truly *humble* man doth, and may iustly, thinke all others better than himselfe. That for his opinion.

2. In practise, his humility is correspondent to his opinion: And here he followes a double rule for his direction. In generall one, in one particular another. 2. *In practise, both,*

1. In his generall cariage, The rule is, *Bee not high minded, but condescend to them of low estate, Rom*, 12. 16. or as a former translation reades it, *Make your selues equall to them of the lower sort.* That is, (as I conceiue it) without affectation either of *superiority* aboue others, or *singularitie* from others. The truly *humble* man, in the vse of things indifferent, condescends to them of low estate. See it in three particulars. 1. *In his generall cariage in three things.*

1. In his words; as hee speakes not ὑπερογκα ματαιότητος, as S. *Peter* cals them, *swelling words of vanitie*; aboue or beyond the capacity of ordinary men; so neither yet doth he speake words of humble sound; affecting a language of another tone or tune, than other men; to be thought more humble than other men; True *humilitie* desires as little to be heard, as seene. For the matter, there may be difference; for the manner, *Loquendum vt vulgus:* He speakes as other men; without affectation of humilitie, condescending to them of low estate. 1. *In words.* 2 Pet. 2. 18.

Secondly, In his apparrell; which is graue, 2. *In apparell.*

and modeſt; neither vainely gariſh, nor ſordidly ſluttiſh: Neither wantonly laſciuious, nor phantaſtically ridiculous: neither too much in, nor too much out of the faſhion of the times and places where he liues. Decent without curioſitie, without ſingularitie.

This latter, as it cannot auoid the ſuſpition of pride, ſo it makes the perſons and profeſſions of them that affect it, to be ridiculous. Let the outſide be graue, modeſt, chaſt, proportioned to our callings and abilities: the inſide lined with humility and humbleneſſe of minde, [z] as Saint *Peter* exhorts, & it matters not greatly what we were. The truly *humble* man condeſcends in this, to them of lowe eſtate.

[z] 1 Pet. 5. 5.

Thirdly, In companie.

Thirdly, In his companie or ſociety; hee is indeed familiar with the beſt, but yet courteous, affable, of an amiable carriage vnto all, without diſdaine or contempt of any. It was a ſpeech of proud Sectaries, [a] *Stand further off, touch me not, I am holier than thou*; And they were diſdainefull Phariſees that ſaid, [b] *Why eateth your Maſter with Publicans and ſinners?* O man, who hath ſeparated thee? or what haſt thou that thou haſt not receiued? ἢ ἐξουθενεῖς, *why doſt thou vilifie*, or (as *Tertullian* renders the word ſignificātly) *why doſt thou nullifie thy brother?* as if he were nothing worth, in compariſon of thy ſelfe? [d] *Such were ſome of you*: Such were all of you; [e] *Wee our ſelues* (ſaies humble *Paul*) *were in times paſt, fooliſh, diſobedient, deceiued, ſeruing diuers luſts and pleaſures, &c.* and therefore ought to ſhew all meekeneſſe to all men.

[a] Iſay 65. 5.

[b] Mat. 9. 11.

[c] Rom. 14. 10.

[d] 1 Cor. 6. 11.

[e] Tit. 3. 3.

Who

Who knowes not that hee that is a *Saul* to day, may be a *Paul* to morrow? To deſpiſe, and skorne the companie of the men of the world, is not the way to winne them. Therefore true humilitie *condeſcends to them of low eſtate*, if not to familiaritie, yet to common courteſie. I conclude this part of his practiſe; Singularitie in any of theſe, in words, in apparel, in companie, is to ſhew our ſelues proud, whiles we deſire to be thought humble.

Secondly, In one particular of Honour; The rule is, *Rom.* 12. 10. *In honour preferring one another.* Humilitie is apparent here, both in giuing & taking. *Secondly, In Honour, both, in*

Firſt, In giuing honour, euer preferring another before it ſelfe: and that, *Firſt, Giuing honour.*

Firſt, In words; the humble man admires, and commends that in another; which he thinks not vnworthily neglected in himſelfe; yea better abilities in himſelfe, are leſſe magnified than meaner in another. Thus *Gideon* that valiant Champion, to the *Ephraimites* expoſtulating with him, ſaid, [f] *What haue I done now in compariſon of you? Is not the gleaning of the grapes of Ephraim, better than the vintage of Abiezer?* yea more, verſe. 3. *What was I able to doe in compariſon of you?* He had done all, and they nothing, yet hee diſparages himſelfe, both in his abilities and performance. A proud and vainglorious man is euer eleuating anothers worth, to ſet a better gloſſe vpon his owne; I am not as other men, no adulterer, &c. nor as this Publican; I faſt twice a weeke, pay tithes of all, &c. [f] Iudg. 8. 2, 3.

Secondly,

2. In deedes; In matters of courtesie and complement, hee reserues the meanest and lowest place for himselfe; giuing others leaue to take the way, the wall, and the highest seate, at feasts and in the Synagogues; Not out of complement, inwardly vexing and fretting at such as tooke it; hoping their modestie and good manners would haue refused it; but in simplicitie of iudgement; as beeing content to goe yet lower. Our Sauiour taxed the *Scribes* and *Pharises* for the contrarie; [g] *They loue the vppermost roomes at feasts, and the chiefe seats in the Synagogues.* Not that it is vnlawfull for a man in dignity to take the highest place; but they *loue* it, said our Sauiour, that is, they affect it, with much contentment when they haue it, and discontent when they misse it. The poore humble Publican stood a farre off, as thinking himselfe not worthy to come into the Temple; The Pharisee (it's likely) got him into the midst and chiefest place; where he might be most conspicuous to all eyes.

g Mat. 23. 6.

2. *Taking honour.*

2. In taking honour, hee still preferres another before himselfe, and sits still either to be offered, or neglected: In acceptation of places of publike charge, and honour, his resolution is, *Detur digniori*, let the most worthy carrie it. Sometimes he hides himselfe in his retired secrecie, (as *Saul* behinde the *stuffe*,) least he should be found of preferments. When hee is found, hee sometimes denies, with disparagement of himselfe, as *Moses*, Send by him, by whom thou shouldest send; [h] *O my Lord, I am not eloquent, I am slow*

h Exod. 4. 10.

of

of ſpeech, and ſlow of tongue; and *Iſaiah*, *I am a man of polluted lips, &c.* When hee condeſcends to accept, (as ſometime neceſſity of liuing enforces him to put forth himſelfe) he lookes that the way be faire and honeſt; if not, hee fals backe againe to his place of obſcurity. This hee doth not of any cunning to bee more importuned, but out of that low eſtimation he ſets vpon himſelfe, through a voluntary and meeke deiectednes of himſelfe. Thus it was of old, when the worthieſt men hid themſelues from the eminenteſt places in Church and Common-wealth. O times how are you altered! O Humility how art thou baniſhed! I liſt not to parallel the times, they are old enough, let them ſpeake for themſelues. I conclude it, The proud, and vaineglorious man is like the *Marigold* (a flower of no great good ſmell, as hee of little deſerts) which opens and ſhuts with the Sunne; or like the *Heliotropion*, which no ſooner ſees the Lunne ariſe, but it lifts vp the head, and all day long turnes after it; and when the Sunne is ſet, (the hope of preferment gone) hangs down the head as forlorne and deſperate. The humble man, on the other ſide, is like the *Lilie*, as *Bernard*; or rather like the ſweet ſmelling *Violet*, which growes low to the ground, & hangs the head downwards; and beſides, hides it ſelfe with its owne leaues: And were it not, that the fragrant ſmell of his many vertues betraies him to the world, would chuſe to liue and die in his ſelfe-contenting ſecrecy. Thus haue wee heard the full diſcourſe vpon the obiects of humility;

i Iſaiah 6. 5.

mility; Now wee must proceed to the third point.

3. The degrees of humility, which are

3. *The degrees of Humility.* There are two words to expresse the true vertue of humility; this of the Apostle, (ταπεινοφροσυνη) *humblenesse of minde*, and that of our Sauiour, [k] (ταπεινος τη καρδια) *lowlinesse of heart*. Both which words, *Minde*, and *Heart*, haue diuers acceptions in Scripture; three especially to our purpose; The vnderstanding, the affection, the will. Instance not, the places are obuious. Accordingly, there are three degrees of humility, in this threefold subiect. One in the vnderstanding, another in the affections, a third in the will. That deuout Father gaue this light, at least for two of them, [l] *There is* (saith hee) *a double humility; One bred of truth or veritie, another formed and inflamed by charitie; This in the affection, that other in knowledge or the vnderstanding:* I adde a third in the will; see the difference in the particulars.

k Matth. 11. 29. ταπεινος τη καρδια.

l Est humilitas quam veritas parit, & non habet colore: & est humilitas quam charitas format et inflammat. Atq; hæc quidem in affectu, illa in cognitione consistit. Bern. serm. 42. in Cantic.

1. In the vnderstanding.

1. *In the vnderstanding*; which arises from truth, or (as I said) the true knowledge of our selues; this makes vs vile and humble in our owne eyes. For if thou looke into thy selfe (as that Father goes on) by the light of truth, without all dissimulation, and iudge thy selfe without flattery, I doubt not but thou wilt be humbled in thine owne eyes, and vilified by this knowledge of thy selfe: yet perhaps thou art not so far and so low humble, that thou couldest be content to be thus vile in the eies of men. The proudest man liuing, if hee would but looke into that sinke of cor-

corruption within, and take notice of his owne ſinfulneſſe, could not chuſe but be humbled, at leaſt while he thus beholds himſelfe; yet would not for a world, the world ſhould ſee or know how vile he is. And therefore it is that he playes the hypocrite, and puts on a *cloake* for his ſhame, as the Apoſtle ſpeakes, leſt his nakednes ſhould appeare. This is a degree, and the firſt degree of humility; yet is ſuch as may be in an hypocrite, in a reprobate; euen *Iudas* thus ſaw and abhorred his owne ſelfe, and therefore to hide it, went and hanged himſelfe.

2. *In the affections*; If when truth hath thus ſhewed thee to thy ſelfe, and thou art now humble and vile in thine owne eyes; thou canſt now be content (as farre as lies in thee, and as diſcretion will ſuffer,) that there were a window in thy breaſt, (as one ſometime wiſhed) that all others ſhould ſee thy inſide, and know how vile thou art; and haue the ſame opinion of thee, that thou haſt of thy ſelfe, according to truth; this is a lower degree of true humility. I ſay as farre as lies in thee, and diſcretion will ſuffer; For it is not at all times expedient, that others ſhould know as much by vs, as we know by our ſelues. *And wee are forbidden* (as [m] that Father ingeniouſly) *both by the veritie of charity, and the charity of veritie, to manifeſt that which may hurt him that knowes it.* But this humility conſiſts in a readineſſe, and a contented diſpoſition of the minde, to doe it, when iuſt occaſion ſhall ſerue. And that is in two caſes. Firſt, when the glory

2. *In the affections.*

[m] *Ipſa charitatis veritate, & veritatis charitate vetamur, &c.*

of God is endangered by our silence and concealement, as in that busines of *Achan*; when the whole host fasted for a secret sinne, and so the Iustice of God might haue beene questioned; Now, [n] *Confesse and giue glory to God*, saies *Ioshua*.

n Josh. 7. 19.

Secondly, when the good of others may bee procured, either their repentance hastened, or their faith strengthened, or the like; Thus the Apostle *Paul* reckons vp and records his former wicked life, that he being a *Persecuter & a blasphemer, &c.* yet was receiued to mercy. Some man might say, Why doth *Paul* thus lay open his owne nakednesse? Who commands him to vilifie himselfe? I answer, charity commanded him; to encourage others to repentance, vpon his example of mercy: [o] *For this cause I was receiued to mercy, that Christ Iesus might shew in mee, all long-suffering, for a patterne to them which should beleeue, &c.* Except but these two cases, and that old rule of nature is of vse, [p] *No man is bound to betray himselfe.* Yea, the same charity that teacheth vs to *couer a multitude of sinnes* in others, commands vs to couer as many in our selues. It is then the disposition of the minde, wherein this degree of humility, for the most part consists; to bee contented to be yet more vile; and when either of those fore-named cases comes in our way, actually to vilifie our selues, by shaming & humbling of our selues. They whose hearts are throughly broken, thinke not much the world should know them vile; but when need is, are the first proclaimers of their owne shame. This

o 1 Tim. 1. 16.

p *Nemo tenetur prodere seipsum.*

is

is ſound and true *humility* indeed, and that which diſtinguiſhes it from counterfeit and hypocriticall. See but the difference in *Saul* and *Dauid*: Long it was ere *Saul* could be wrought to ſee, at leaſt to acknowledge, his owne vileneſſe, though but to *Samuel* in priuate; At laſt hee confeſſes, *I haue ſinned*; but marke how iealous he is of his credit in publike, ¶ *Yet honour me before the people.* ¶ 1 Sam. 15. 30. *Dauid* on the other ſide, preſently ſees his ſinne, and confeſſes to *Nathan*, *I haue ſinned*; But marke the ſecond degree of humility, (as if hee ſaid now, as once to *Micol*, *I will yet be more vile:*) He hath recorded and regiſtred his ſinne and his ſhame to all ſucceeding generations in that 51. *Pſalme*. Thoſe then, that can priuately ſee and acknowledge their owne vileneſſe, and yet are tender ouer their reputation in publike, (where there is iuſt occaſion offered to auile themſelues) and ſeeke baſe and vngodly ſhifts to preſerue it, are not yet ſo humble as they ſhould be: wanting the ſecond degree of humility.

3. In the will. And this is informed and inflamed by true charity; when notwithſtanding a man hath attained to great degrees of perfection, yet hee humbles himſelfe before God and men; This degree (I confeſſe) was perfectly eminent in none but our bleſſed Sauiour; yet is it propounded to vs as the patterne and copie of our imitation, *Learne of me, for I am lowly in heart.* There was in him no vileneſſe of ſinne, which might make him thus lowly in his owne eyes, or contented thus to be reputed by others. There 3. *In the will.*

was in him, the fulneſſe of all perfection; [r] *In him the fulneſſe of the God-head dwelt bodily:* [s] *Beeing in the forme of God, he thought it no robberie to be equall with God; yet he made himſelfe of no reputation, and tooke vpon him the ſhape of a ſeruant; Hee humbled himſelfe:* ſaith the Apoſtle. This he did, not out of neceſſitie (I meane neceſſitie of imperfections) but voluntarily; not out of the iudgement of any imperfections, but in the moſt exquiſite knowledge of moſt abſolute perfections. Not as thou, and I (ſaith [t] that Father) finde our ſelues in the diſquiſition of truth, worthy of ſhame and contempt, worthy of extremitie and inferioritie, worthy of puniſhment and ſtripes: not ſo he: All which yet he ſuffered, and tooke experience off, becauſe he would, not becauſe he ought; as beeing humble with that humilitie which the heart or will perſwaded, not that which the diſcuſſion of truth inforced. This latter is a good kinde, and degree of humilitie, but yet but ſhallow. It is a comely thing to ſee a *ſinner* humble; but more to ſee an *innocent*. *In him* that hath ſinned, (as wee haue all done) although humilitie deſerue approbation; yet not admiration; There is good cauſe why he ſhould be humble. But if any man keepe innocencie (as he did) and ioyne to it humilitie, (as he alſo did) doth hee not ſeeme to poſſeſſe a double ornament of his ſoule? ſaies the ſame Father. No man liuing euer could attaine to this degree in abſolute perfection. Yet haue they laboured after it. *Paul* could ſay of himſelfe, *I know nothing by my ſelfe:* hee was a man eleuated into the

[r] Coloſ. 2. 9.
[s] Phil. 2. 5.
[t] *Vbi ſupra Bern.*

the third heauen; a man of as rare and high perfections, as euer the world yeelded; yet was hee *humble; I haue made my selfe seruant vnto all, though free from all, &c.* The righteous is better than his neighbour, in *Iustification*, in eminent degrees of *Sanctification*; he knowes hee is thus better, and yet he is, or must be humble. This wee must labour for; to bee humble vpon the knowledge of our perfections. As the good eare of corne, the fuller it is, the lower it hangs the head; or as a vessell cast into the sea, the more it fills, the deeper it sinks vnder water. And this is the bottome of humilitie; and the very next degree to the highest exaltation. Now come we to the last part, which is,

4. *The Kindes of Humilitie.* Not that there are properly diuers kinds of one simple vertue; but that according to the diuers acts and occasions of the vse of it; it findes diuers considerations, and so admits for distinctions sake, diuers names. These are distinguished according to the three circumstances of an action, before, in, and after; In the beginning, proceeding, conclusion. In the beginning as before the vndertaking, it is called *præposed*, or *fore-humilitie*. In the doing, it is called *opposed*, or *mid-humilitie*. The conclusion it is called *imposed*, or *after-humilitie*. This distinction I finde in that ingenious [a] Saint *Augustine*, and [b] deuout Saint *Bernard* by way of imitation of him, (as I conceiue.) Follow the particulars.

4. *The Kindes of Humilitie, which are three.*

[a] Epist. 56.

[b] *De interiori domo cap.* 41.

1. *Præposed, or Fore-humilitie*, in respect of the

the right *intention* at which wee aime in all our actions; that is, the *glory* of God; not our owne glory: *Whatsoeuer ye doe, doe all to the glory of God. Let your light so shine before men, &c. that they may glorifie your Father which is in heauen. I seeke not my owne glory; but his that sent me,* said our Sauiour. The glory of God is the *Butt*, the *marke*, the very *white*, at which wee must leuell all the arrowes of our *intentions*, when wee goe about any action; If we set vp any other marke, our owne glory or applause of the world, we haue lost the goodnesse of our worke, by the badnesse of our intention. That was the very end wherefore God made the world, his owne glory: It is the very end of his giuing vs all our abilities, to glorifie him the giuer. It is that which alone he reserues to himselfe: [y] *My glory will I not giue to another.* He giues Beeing to all things; Life to many, Sense to others, Reason to men and Angels; Riches to some, Honour to others, Wisedome to others; onely his *Glory* will he not giue to any others. *Ioseph* is trusted with all *Potiphars* goods, not his wife, shee is his owne peculiar. Glory is (that I may so say) the beloued Spouse of God, in the enioying whereof hee is a iealous God, admitting no corriuall, in heauen or earth. To looke vpon this glory of God, and to lust after it, is to commit spirituall adulterie with it in our heart: and how shall we not prouoke his iealousie, instead of pleasing him? Therefore there is required this *Fore-humilitie* in vndertaking any action, which must aime at the glory of God, without glancing of

[y] Isay 42.8.

of the eye at our owne glory; otherwise the pride of our *intention*, shall marre the goodnesse of the best action.

2. *Opposed or Mid-humilitie*; which is opposed against *selfe confidence* in the proceeding of the action; The intention may bee good, yet presumption vpon our owne strength, laies all the honour of it in the dust. This was wanting in that confident resolution of Saint *Peter, Though all men forsake thee, yet not I:* vpon this very ground, hee went into the high Priests Hall: perhaps (thought he) no body will take notice of me; or if they doe, I know what is my owne strength, I am resolued, not to denie my Master, what ere come of it. Hereupon he fell so fowly, so shamefully.[z] Thus did *those Israelites* in their warre vndertaken against the *Beniaminites:* vp they goe, in confidence of their owne multitude, and goodnesse of their cause, and therefore make no question of the victorie: God will let them know, it is neither the cause nor the number, that can carrie it, when the ground is, a presumptuous pride. Twice therefore are they smitten downe before the lesser and the worser side; and when they had with teares humbled themselues, at the third time they goe away with victorie. It is God that giues the will and the deed. Who euer bee the agent, the abilitie is from God, and must bee so acknowledged. *Humilitie* it is, that must remember that of the Psalmist, *I will goe forth in the strength of the Lord God, and make mention of thy righteousnesse onely, I will not trust in*

2. *Opposed or Mid-humilitie.*

z Iudg. 20. 18, &c.

my bowe, it is not my sword that shall helpe mee, &c.

3. Imposed or After-humilitie.

3. *Imposed or After-humilitie*; which is imposed as a waight, vpon the conclusion of the action: lest our hearts bee lifted vp with pride and vaine-glory for that we haue done. And who feeles not his heart itching with the titillation of vaine-glory, after the best actions? If Humilitie bee not at hand, to suppresse the thoughts of pride, *totum de manu extorquet superbia*, pride runnes away with all the goodnesse of the action. *Humilitie* therefore hath the name from *humus* the earth, or ground; Either because it layes a man flat on the ground, and so no winde of vaine-glory can stirre him, (for high trees and houses are most shaken with the winde:) or because it is like the earth (the most ponderous of all elements) the most waightie and heauiest of all vertues; and makes a man stand like the earth, immoueable of all the windes without. To this purpose S. *Gregorie* well, *That soule, whom that* [a] *heauie & ponderous Spirit of Christ, doth not fill, is carryed about with diuers (vaine) cogitations.* Vnles humility goe before, & humility attend, and humilitie follow, our best actions are made a prey to pride. To illustrate this a little by the contrarie: Pride is a strange vice; In the birth, in the opposition, in the operation. In the birth, it is a weed that will grow out of any ground; (like *misseltoe* that will grow vpon any tree,) but for the most part from the best. No man is proud of his imperfections; They are monsters that [b] *glory in their shame*. The

[a] Grauis et ponderosus ille Christi spiritus, &c.

[b] Phil. 3. 19.

greater

greater perfection, the fitter ground for pride. It will spring from any vertue, euen out of *humilitie* it selfe. A man may bee proud, because hee hath beene humble. In the opposition, it is a catholike enemie to all vertues. Other vices destroy onely their contraries; couetousnesse expels liberalitie; drunkennesse, sobrietie; incontinence, chastitie. Pride is a *worme* that eats out the heart of any vertue; If a man haue chastitie, charitie, sobrietie, &c. he may be proud of them: If he be, hee loses the grace and glory of them all. In the operations, it is no lesse dangerous, as beeing most insinuatiue, most importunate. A subtle insinuating vice, that once crept into heauen it selfe, after that into Paradise; and neuer since could be kept out of the best heart. Like aire in all bodies; it will haue a beeing in euery soule; and creepes into euery action, either in the beginning, proceeding, or conclusion. As it is in other vessells; we may emptie them of earth or water; and when they are out, keepe them out. Aire it is both impossible to get out, or keepe out. It will thorough the most solid bodie; The hardest stones haue pores, which inuisibly let it in. So is it in these *vessells* of our soules. Grosser sinnes we may (by the grace of God) driue out, and keepe out; as lust, couetousnesse, drunkennesse, &c. Pride it is impossible (so long as our hearts are in part emptie of solid graces) either to get out, or beeing out, to keepe it out; so subtle and insinuating a vice it is. It is no lesse importunate. One or two repulses will not put it

out of countenance; wee are ouercome many
[c] Luke 11.8. times by it, (as that man by his neighbour) [c] διὰ τὴν ἀναίδειαν, *for its importunitie*, or (as the word is) *for the impudencie.* If we deny the entertainment of it in the *beginning*, it will vrge vs in the proceeding; if there it be repulsed, it askes for a roome in the conclusion. When *Abraham* offered his sacrifice,
[d] Gen.15.11. and had layed it readie for the fire of God, [d] *The fowles came downe vpon the carkeises, and* Abraham *droue them away.* These fowles are the thoughts of pride, that will, in one place or other, be seazing vpon our best workes; *Humilitie* must bee the *Abraham*, to driue them away. Our Sauiour
[e] Luke 12.1. call pride, [e] *The leuen of the Scribes and Pharisees.*
[f] Mat.13.33. And it is like *that leuen,* [f] *which a women tooke, and hid in three pecks of meale, till all was leauened.* This woman may (morally) be the Diuell, the leuen is pride, the three pecks of meale are the three circumstances of an action, before, in, and after. No sooner doe wee beginne to grind, or put out our meale, but the Diuell begins to lay leuen, till all our three pecks (if it bee possible) bee leauened; and so [g] sowred, that it is distastfull to the palate of God. In a wicked man, he layes leuen in all three: Hee will try, once, and againe, and the third time, to doe the like in the best man. It was the first sinne euen of the Diuells themselues. And the first or chiefe of the Diuells is called *Beelzebub*, the Master or Prince of flies. The first sinne is like the first Diuell, a *Beelzebub*, a Prince of flies. All temptations are flies, that light often vpon the same soule, though often driuen away.

[g] *A little leuen, leueneth the whole lumpe.* Gal.5.9.

But

But pride is a Prince of flies; none ſo importunate as it ſelfe. Beat it off in the beginning, it will light againe in the middle; beat it off there, it will light vpon the concluſion; And in one place or other, it ſhall goe very hard, but that Prince of flies, will *flyblow* our beſt actions, ſo to taint them, and make them vnpleaſing to God. Anſwerably, there is vſe of a three-fold *Humilitie*, that we may neither beginne it with aime at our owne glory, nor proceed in confidence of our owne ſtrength, nor conclude with arrogating the leaſt glory to our ſelues. Hence it may be it was, that the Pſalmiſt doubles, yea trebles, his words. [h] *Not to vs, O Lord, not to vs, but to thy Name giue the glory: for thy mercy, and for thy truths ſake.* Feeling ſome thought of pride, (like ſome flie) alighting vpon his ſoule; he beats it away with a *Not to vs, O Lord*; When it will the ſecond time be lighting, he beats it off againe, *Not to vs*: when the third time, he kills it dead, with the next words, *But to thy Name giue the glory, for thy mercy, and for thy truths ſake.* This is the exerciſe of that threefold *Humilitie*, oppoſed to a threefold pride. If in any of theſe wee faile, our beſt actions are ſo farre tainted: and wee haue no remedie but to ſupplie that defect, with doubling our *After-humilitie*: that as pride growes out of humilitie; ſo humilitie may grow out of pride. Thus did Saint *Peter* make amends for his confidence, *He went out and wept bitterly.* Thus did thoſe *Iſraelites*, [i] *they came vp to the houſe of God, and wept, and ſate there before the Lord, and faſted that day vntill*

[h] Pſal. 115. 1.

[i] Iudg. 20. 26.

Eeuen. [k] Hezekiahs *heart was lifted vp; notwithstanding* Hezekiah *humbled himselfe for the pride of his heart, or after his heart was lifted vp.* [l] *Satan* (that great Master of flies) *prouoked* Dauid (to vaine-glory) *to number the people*, But *Dauid* was twice so much more humbled after, and said vnto God, *I haue sinned greatly, because I haue done this thing. I haue done very foolishly.* To conclude this point; As that heathen Captaine [m] *Epaminondas*, finding himselfe lifted vp in the day of his publick Triumph, the next day went drooping and hanging downe the head; and beeing asked what was the reason of that deiection; answered, Yesterday I felt my selfe transported with vaine-glory, therefore I chastise my selfe for it to day: So is it with euery truely *humble* man; if he haue not the *Fore-humilitie*, to suppresse the thoughts of pride; nor the *Mid-humilitie*, to banish all selfe-confidence; he doubles his *After-humilitie*: making pride it selfe serue to humble him the more. And thus we haue (as I conceiue it) the full discourse and Doctrine of *Humilitie*: In the cause, in the obiects, in the degrees, in the kinds. Nothing remaines, but a more particular *Application* to our selues. It serues for a double vse.

1. For a manifest *Conuiction* of the pride of our times. If this be true humilitie, where shall wee finde the truly *humble* man? [n] *Pride hath budded*, said the Prophet of his times. In ours, it hath blossom'd, and bore ripe fruit. *The pride of many testifies to their faces* (as another [o] Prophet speakes) that

[k] 2 Chron. 32. 25. 26.

[l] 1 Chron. 21. 1. & 3.

[m] *Plutarch. Apothegm.*

Application.

1. *Conuiction.*

[n] Ezek. 7. 10.

[o] Hos. 5. 5.

that they neuer knew what it is to bee humble. He that runnes may reade it, in their eyes, in their words, in their gestures, in apparrell; in their whole carriage to men, to God. *There is a generation of men* (as *Agur* speaks) ᵖ *O how loftie are their eyes: and their eyelids are lifted vp? How skornefully doe* they looke downe (if looke downe) vpon meaner than themselues? How doe they (*despicere*) ouerlooke and (*despicere*) looke downe as from aloft, vpon their inferiors? Their words, how bigge? how swelling? how peremptorie? with a *Syrra*, and, What fellow is this? as he in *Syracides*. How vainely and garishly (popingaye-like) are our men and women attired? without grauitie, modestie, chastitie; almost to confusion of sexes. Where's the man, that in opinion, thinkes euery man, or almost any man, better than himselfe? that thinkes not himselfe better than any man, with, a *non sum sicut*, I am not as other men? It is no great humilitie for a man to submit himselfe to his superiour: (yet I would euen that were safe and entire;) that is true humilitie (and as rare as true) which condescends to his inferiour: making himselfe equall to them of lowe estate. As for preferring one another in honour; or in giuing honour one to goe before another; The world and the word is changed, as if the Apostle had said, In taking honour, goe one before another. If either friends, or flatterie, or money will doe it, the ambitious man will not sit out, nor come behinde. If once hee be mounted, hee knowes no man, not himselfe. But I would

ᵖ Pro. 30. 13.

would this were all; that yet God himselfe might be acknowledged as superiour: that men would [q] *humble themselues to walke with their God.* When they are to speake to God, how stiffely, how vnreuerently; as if they had no ioynts: or were too good or too great, [r] *to fall downe and kneele before the Lord our maker.* When God speakes to them; how selfe-conceited, how censorious, how ready to question, and condemne the very wisedome of God, for folly? *Foolishnesse of Preaching.* How immorigerous and obstinate to the commands of God? *Wee will not haue this man reigne ouer vs.* Let God threaten, they tremble not; Let him promise, they melt not; Let him say what he will, they will doe what they list. What's this but Luciferian pride? not onely desiring to be equall with, but *exalting themselues aboue all that is called God.* God sayes, I will haue my will done. And I mine, sayes the proud man. Here they are æquall. But God will haue his will done, onely with reason: The proud man will haue his against all reason; There's his superexaltation of him, aboue all that is called God. In time of affliction, crosses, sickenesse, losses, &c. how querulous? how contemptuously murmuring, as if too good to be stricken? In prosperitie how insolently forgetfull, how vnnaturally vnthankfull? I cease any further complaint, and labour what I can to amend it.

q Micah 6.8.

r Psal. 95.6.

2. *Exhortation.*

2. For exhortation, to *put on humblenesse of minde*: The Scriptures are frequent in this, [r] *Learne of mee, for I am meeke and lowly in heart,* saith

r Mat. 11.29.

ſaith our Sauiour. [t] *I beſeech you that ye walke worthy of the vocation wherewith you are called,* (ſaith our Apoſtle to his *Epheſians.*) How worthy? *With all lowlines & meeknes, &c.* [u] *Fulfill my ioy, that yee bee like minded, &c. Let nothing be done through ſtrife or vaine-glory, but in lowlineſſe of minde, let each eſteeme others better than themſelues*; ſaith the Apoſtle to his *Philippians.* [x] *Decke your ſelues inwardly with lowlineſſe of minde,* ſaith Saint *Peter.* The excellency of the grace pleads ſtrongly for its owne entertainment: Yet the better to ſet an edge vpon the exhortation, we will conſider two things, the *Motiues* and the *Meanes.*

[t] Epheſ. 4. 1, 2.

[u] Phil. 2. 2, 3.

[x] 1 Pet. 5. 5.

1. *The motiues* to perſwade the admiſſion of the exhortation: They are diuers in themſelues; all reducible to this head of *Neceſſitie*; The continuall vſe that wee haue of this vertue, is argument ſufficient to winne our affection; See it in the particulars.

1. *The Motiues, which are taken from the neceſſary vſe of it.*

1. *In getting any thing which we want:* Humility is the Iſrael to preuaile with God. [y] *God reſiſts the proud, and gines grace to the humble.* That proud *Phariſee* that went to God in a ſelfe-conceited righteouſneſſe, came away vniuſtified. Who regards a proud beggar? [z] *He hath filled the hungry with good things, the rich hee hath ſent away emptie.* [a] *He hath regarded the lowlineſſe of his handmaiden.* Riuers doe not aſcend the mountaines; but run in the lowly valleys. Doe we want grace for this life, or glory for that to come? He that humbleth himſelfe, ſhall be exalted. Glory, both temporall and eternall, is the ſhadow of vertue. And

1. *In getting that we want.*

[y] Iames 4. 6.

[z] Luke 1. 53.

[a] Verſe 48.

as a shadow, it flies them that follow it, and followes them that flie it. The onely way to catch our shadow is to fall downe vpon it. Humility is the way to glory.

2. In keeping that we haue gotten. 2. *In keeping* that which we haue gotten: He that exalts himselfe shall be brought low. If a man be ascended into the pinnacle of honour; the way to keepe it, is to be humble; Pride goes before the fall: A fall followes pride. [b] *He hath scattered the proud in the imaginations of their hearts.* God infatuates the proud man in his conceited wisdome; as *Achitophel*, sometime the *Oracle* of *Dauid*, afterwards the *Machiauell* of *Absolom*. Much learning (if humility moderate not) makes some men mad. The way to lose any thing, endowment, or preferment, is to be proud of it. This was it that cast Satan like lightning from heauen; and made the Deuill to be a Deuill, as a Father speakes.

[b] Ibid. 51.

Chrys.

3. In learning. 3. *In learning* that whereof we are ignorant: *Humility* opens that doore which pride shuts vp. A preiudicate opinion, barres vp the vnderstanding; *Intus existens prohibet alienum.* Like muddy water in a vessell, that causes the most precious liquour to runne ouer. [c] *Seest thou a man wise in his owne conceit? there is more hope of a foole than of him.* Humble ignorance is more capable of wisdome, than conceited knowledge: He is not wise, nor euer will be, till hee bee more humble. Both morall and diuine wisdome, hates to lodge in a proud brest. [d] *The meeke will he guide in iudgment, and the meeke will he teach his way.* And

[c] Prou. 26. 12.

[d] Psal. 25. 9.

meekneſſe

meeknesse and *humilitie*, are *Virtutes collaterales*, as *Bernard* cals them; Like two nurse children, that sucke both one milke, a paire of twin-sisters, neuer asunder. If you come hither (to this schoole of Christ) with the fulnes of your own *Reason*, or the proud resolutions of your owne *Wils*; neuer looke to learne any of the mysteries of God. You will fall to disputings, and cauillings, and exceptings against the simplicity of the truth. *Oportet discentem credere*; A learner must beleeue, not dispute. Not like *Nicodemus*, with his *quæres*, [e] *How can these things be? How can a man be borne againe? &c.* But as that young Disciple *Samuel*, [f] *Speake Lord, for thy seruant heareth*; with an humble preparatiō of the vnderstanding. And as those people of *Israel* somtime to *Moses*, [g] *All the words which the Lord hath said, will we doe*; with an humble subiection of the will. [h] *The secret of the Lord is with them that* (thus) *feare him, and he will shew them his Couenant, &c.*

e Ioh. 3. 4. 9.

f 1 Sam. 3. 10.

g Exod. 24. 3.

h Psal. 25. 14.

4. *As a garment*; (that we may looke vpon the *Metaphor* of the Text) *induimur, put it on*, as you put on a *garment*. *Humility* is the garment of the soule; and the vses are alike.

4. *As a Garment, whose vses are three.*

1. *Monumentum*, as a note of *distinction*, of callings, conditions, professions. Such are the *liueries* of seruants, and the *robes* of Nobility. *Humility* is the robe of all the sonnes of God; The distinguishing *character* of a true Christian: *Put on (as the elect of God, holy, and beloued) humblenesse of minde.* It is the signe and euidence of our election, sanctification, and of the loue and fauour of God. Would we proue any of these

1. *To distinguish.*

to our ſelues, to others? Bring forth the robe of *Humility*, true and vnfained Humility. [i] *Walke worthy of the calling wherewith you are called; with all lawlineſſe*, ſaith our Apoſtle. This is the character of our calling, of our moſt holy profeſſion. As contrarily, pride is the character of the Deuill, as a Father ſpeakes.

[i] Ephes. 4. 1, 2.

2. To defend.

2. *Munimentum*, as a *defence* (ſo is a garment) againſt outward annoyances, of wind, raine, cold, heat, &c. Such is the office and vſe of *humility*, it defends both vs and our other vertues: vs it defends; put on *humility*, humbleneſſe of minde, and no raine of ſcandall, no ſtorme of iniury, no tempeſt of affliction can hurt vs. Learne humility, *And yee ſhall finde reſt to your ſoules*, ſaith our Sauiour. Reſt and peace, in the iniuries of men, in the afflictions of God. Our other vertues it reſpects no leſſe; We may call it the *Defender of the Faith*, keeping it from running into preſumption. It is that which preſerues all graces in their purity, in their perfection; from being made a prey to pride. It is therefore ſet in the midſt of theſe graces in the Text; as the *heart* in the body, as the *Sunne* amongſt the Planets, as ſending heat and vigour into them all. There is no bowels of mercy, no true gentleneſſe (or goodneſſe) no true meekneſſe, or long-ſuffering, without humility. If all the graces of God bee precious *Pearles*, humility is the *riband* or ſtring that ties them all together. The Apoſtle Saint *Peter* hath a word ſignificant to this purpoſe; [k] *Decke your ſelues inwardly with humbleneſſe of minde.*

[k] 1 Pet. 5. 5. explained. See more a little after.

minde. The word is ἐγκομβώσασθε, which comes of κόμβος a *knot*; and signifies *alligare*, to tie or binde together; To this end (I thinke) because, if all the graces of God, be not tied together by humility, they are like loose pearles vpon a string, that drop off one after another; and by tying of a knot, are all preserued safe. Humility is in this, like Charity, in the foureteenth verse, *Vinculum perfectionis*, the bond of perfections.

3. *Ornamentum*, as an *Ornament*; (such also is the vse of some garments.) *Humility* is that which giues comelinesse in the eyes of God and men. Behold how good and comely a thing it is, to see an honourable, learned, wise, rich man, *humble!* Yea how comely is *humility* in pouerty, in ignobility. Contrarily, how vgly and vnseemly is pride, on the backe of honour, on the head of learning, on the face of beauty. The proud man cannot endure, to behold his owne garment on anothers backe: Hee cryes shame of his owne deformity, in anothers person. Pride it selfe thinkes pride an vnbeseeming *habite*. Thus it is in the eyes of men: *Humility* is admired by them that want it, by them that care not to weare it. So is it amiable in the eyes of God; and that which makes both our persons and our graces gracefull. It is humility (next to Faith) that findes fauour with God. *He hath beheld the lowlinesse of his handmaiden*. Would wee either doe or suffer any thing, to haue it acceptable with God? be humble. Let me apply that which the Apostle speakes of [1] *Charity*, to the gracing of

3. *To adorne.*

[1] 1 Cor. 13. 1, &c.

of this grace of *Humility*, (that it may finde fauour in the hearts of men:) *If I had al knowledge, & had not humility*, I am nothing. If I *had all faith*, and had not humility, I am nothing. The Apoſtle in the foureteenth verſe of this Chapter, charges, aboue all theſe to put on *charity*; yet I ſay, If I had all charity; *If I beſtow all my goods to feed the poore*, and had not *humility*, I am nothing. [m] *They giue almes to be ſeene of men, verily I ſay vnto you, they haue their reward.* Laſtly, *If I giue my body to be burned* (for God,) and had not *Humility*, it profiteth me nothing. *Humilitie* then is the ornament of a Chriſtian, and of all Chriſtian graces. That word of Saint *Peter* before in part [n] explained, hath yet a more full expoſition; ἐγκομβώσασθε ſignifies *inuodare* (ſay ſome,) to tye knots, as delicate and curious women vſe to doe of *ribands*, to adorne their heads or bodies: As if humilitie were the knot of euery vertue, and the ornament of euery grace. When we haue done any good thing, or expreſſed any vertue, to God or men, tye a knot of humilitie vpon it, to giue it grace and beautie, in the eyes both of God and men. I conclude all: Be perſwaded now vpon theſe grounds to *Put on humbleneſſe of minde*. Put on (as the elect of God, holy and beloued) bowels of mercies, gentleneſſe, meekeneſſe, long-ſuffering; but aboue all thoſe, *Put on humbleneſſe of minde*, the very Grace of Graces, and the Ornament of Ornaments.

m Matth. 6. 2.

n Pag. præced.

2. The meanes which are the Conſideration,

2. *The Meanes* how to worke humilitie vpon our ſoules. We know why we ſhould put it on;

wee would as gladly know how to procure it. Amongst other directions, consider these.

1. True knowledge of our selues (as I said before:) dwell at home, turne our eyes inward, take our owne hearts to taske; Looke not on the imperfections of others, but on our owne. [o] *If a man be overtaken in a fault, yee which are spirituall, restore such an one in the spirit of meekenesse, considering thy selfe, lest thou also be tempted.* Where the Apostle makes the very *possibilitie* of beeing tempted an argument of *meekenesse*. How much more should the consideration of our owne infirmities, make vs *meeke* to others, and *humble* to our selues?

1. *Of our owne Imperfections.*

o Gal. 6. 1.

2. The obfetuation of other mens *perfections*, wherein wee come short of them. The Apostle hauing exhorted, in *humblenesse of minde* to esteeme others better than our selues, addes this as the meanes, [p] *Looke not every man on his owne things, but every man also on the things of others.* If we will needs be looking abroad, looke vpon the best obiects; looke vpon others perfections, not their imperfections. That proud Pharisee looked vpon himselfe, and vpon others; but misplaced his eyes in the particular obiect: He lookes at his owne *perfections*, his fastings, and tithing his (at least conceited) chastitie, no adulterer, equitie, no extortioner, &c. he lookes at other mens sinnes; not such and such, as other men; not as this Publicane: He considers not the Publicans humilitie, contrition, confession, supplication. Thou art wiser than an other, perhaps not so honest. Thou hast

2. *Of others perfections.*

p Phil. 2. 4.

haſt more knowledge, another hath more deuotion. Thou haſt a ſtronger faith, another more loue. Thou haſt more temperance, another more patience, and ſo of the reſt.

3. Of the example of Chriſt.

3. The example of Chriſt our Maſter, who hath ſet himſelfe for the inimitable copie of our humility, *Learne of mee, for I am lowly in heart.* Looke vpon him, and bee aſhamed to bee other than *humble.* Our Apoſtle hath propounded this patterne in the next verſe, as the meanes to work in vs forbearance and forgiueneſſe of others wrongs, *Euen as Chriſt forgaue you, ſo alſo doe yee.* I doubt not but he intended it for the other vertues. Put on bowels of mercy, as Chriſt toward you. Put on gentlenes, as Chriſt: put on humblenes of minde, as Chriſt. But more plainly in that other place, *In humbleneſſe of minde, let euery one eſteeme others better than himſelfe?* How? ¶ *Let the ſame mind be in you, that was in Chriſt Ieſu.* Me thinks I ſee here, *Iacobs* ladder reaching from heauen to earth, and the Sonne of God deſcending from the top to the bottome; I onely point at the ſeuerall ſteps.

¶ Phil. 2. 5.

1. In his Incarnation.

1. *In his Incarnation*, there it began; that hee being in the forme of God, tooke vpon him the ſhape of a ſeruant. And what ſeruant? Not of an Angell, *Heb. 2. 16. Hee tooke not on him the nature of Angels; but he tooke on him the ſeed of Abraham;* He was found in faſhion as a man; poore, miſerable, ſinfull man; euen this deſerues admiration.

2. *In his birth*, both in reſpect of his parents, and

and of the place. If he would become man, why not of the best and most noble? Why not of Kings and Princes? *Mary* a poore Virgine was his Mother; her poore offering shewes her pouerty; two Turtles, not a Lambe; it seemes she was not worth it. *Ioseph*, a poore Carpenter, was his (supposed) Father; The Iewes could vpbraid him with his Fathers profession, *Is not this the Carpenters Sonne?* For the place; not at *Ierusalem* the *Metropolis*, but in [f] *Bethlem*, the least of the Cities of *Iudah*; In *Bethlem*, not in a palace, but the meanest house of a City, an Inne; In an Inne, not in the best roome, but the basest, in a stable. O humble Sauiour, whither wilt thou descend?

[f] Micah 5. 2.

3. *In his life*, his priuate life, before hee came to shew himselfe to the world. His subiection to his parents, to his fathers profession (as is probable) [g] *He went with them, and was obedient vnto them.* Heere might wee see the great Maker of heauen and earth, hewing of sticks, and making of poore cottages: and that for others, not for himselfe, *For the Sonne of Man, the Sonne of God, had not where to rest his head.* In his publike manifestation of himselfe, he manifested his *humilitie*; In his Ministers, in his miracles. In the choice of his Apostles; some of them poore illiterate fishermen; *Mathew* a Publicane; a name odious to the Iewes, and euer coupled with sinners, Publicans and sinners. What a traine was this for the Lord of Lords and King of Kings? In his miracles; Most of them were done in obscure villages, few at *Ierusalem*; Most of them vpon obscure and

3. *In his life.*

[g] Luke 2. 51.

meane persons, that could neither reward him, nor honour him with their praises; who would beleeue them? But which is more, most of them with charge of silence, [r] *See thou tell no man*; True humility indeed.

[r] Matth 8. 4. Luke 8. 56.

4 In his death.

4. *In his death*, (that wee may come to the bottome of his Humility.) *He humbled himselfe*; that he did much, in his Incarnation, in his birth, in his life: *Hee humbled himselfe to death*; that's a degree lower, *Euen to the death of the Crosse*; that cursed, cruell, shamefull death of the Crosse. Hearken, ô heauens, and be amazed, ô earth; Hearken, ô Angels, and be amazed, ô sonnes of men. Hearken, ô dust and ashes, and blush at thy selfe, for thy pride; Let me but imitate that gradation * of the Oratour; It was much for the Sonne of God to be bound; and yet he humbled himselfe to bee bound, *They bound him.* It was more for the Sonne of God to bee beaten; and yet he humbled himselfe to be scourged, [x] *Pilate* scourged him. It was most of all, for the Sonne of God to bee slaine; and yet hee humbled himselfe to death; they killed him. *Quid dicam in crucem tolli?* What shall I say, to this aboue all the rest, he humbled himselfe to be crucified, to the death of the Crosse? What? but this of the Apostle, *Let the same minde be in you, that was in Christ Iesus.* Learne of him for he was lowly in heart; Be followers of Christ, as true Christians. God hath set him, and hee himselfe, for a copy and patterne, neuer to bee perfectly imitated; as in other graces, so in this of Humility.

* Facinus vincire ciuem Romanum, &c.

[x] Marke 15. 15.

lity. Of purpose (I thinke) that both his perfection might draw vs on; and our owne imperfection in following him, euen in *humilitie*, might make vs humble; We may and must be humble, because wee cannot bee humble enough. And (for conclusion of all) what shall be the issue of our *Humilitie?* The same that was of Christs; [y] *Wherefore God hath also highly exalted him, and giuen him a Name aboue euery man*, saith our Apostle. Exaltation is the reward of humilitie; *Hee that humbleth himselfe, shall be exalted.* The lower is our humiliation, the higher shall bee our exaltation. He that is humble shall be exalted, [z] *Humble your selues therefore in the sight of the Lord, and he shall lift you vp.* He that is more humble, shall be more exalted: Humility is the foundation of vertues; the lower the foundation of vertue is laid, the higher shall the roofe of glory be ouerlaid. May we all be more and more humble, that we may bee more and more glorious. Euen so. *Amen.*

[y] Phil. 2. 9.

[z] Iames 4. 10.

FINIS.

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